A

SERMON

PREACHED AT

BISHOP-STORTFORD,

ON

Tueſday Aug. 22. 1749.

THE

Anniverſary of the SCHOOL-FEAST.

694.e 5
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By *JOHN TAYLOR*, LL.D.
CHANCELLOR OF LINCOLN.

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M.DCC.XLIX.

BRITISH MUSEUM

TO

THE RIGHT HONOURABLE

Charles Lord *Maynard*,

AND TO

Richard Frankland Eſq;

STEWARDS;

AND

To the GENTLEMEN and CLERGY

Aſſembled at *Biſhop-Stortford*,

AT THE

Celebration of the SCHOOL FEAST,

THIS DISCOURSE,

Publiſhed at their Sollicitation,

Is moſt humbly inſcribed

By the Author.

TO

THE RIGHT HONOURABLE

Edmund Lord Aldington,

AND TO

Richard Pyndar Esq;

STEWARDS,

AND

To the GENTLEMEN and CLERGY

Assembled at Tripp-Stairs,

AT THE

Celebration of the SCHOOL FEAST,

THIS DISCOURSE,

Published at their Solicitation,

Is most humbly inscribed

By the Author.

A

SERMON

PREACHED AT

Biſhop-Stortford School Feaſt.

NUMB. XI. 29.

——Would God that all the Lord's People were Prophets——

WHAT *Moſes*, the Leader of *Iſrael*, in the humanity of his diſpoſition, wiſhed to be the lot and circumſtance of the Lord's People, it has been in ſome meaſure, and with ſome abatement of the expreſſion, the happineſs of this Age and Country to ſee accompliſhed; and it is one part of this Day's Solemnity, thankfully to acknowledge and commemorate. For by the Prophets both of the old and new Teſtament, though frequently, yet we are not always, to underſtand thoſe choſen Veſſels of God's Power, who were diſtinguiſhed by immediate and extraordinary Impulſes from Heaven, and directed by the compendious method of

Illumination, to take a view of the Counſels of God, as they lay in the Scheme of Providence: They were ſometimes ſuch, as made uſe of the ordinary and ſtanding methods of improving the better part of their nature, by the nurture which was to be had in the Schools of the Prophets, and by the gradual proceſs of Education. It was there by acquainting themſelves with the order of Nature, that they were able to trace Appearances into their firſt Cauſes, and ſo became qualified, as it were, to beſpeak their Effects and Conſequences: Or elſe by *conſidering the Years of ancient Times* [a], and *what works had been wrought of old* [b], they could give an edge to their Sagacity, and in ſome meaſure be beforehand with Events [c]: Or laſtly (what was not the leaſt or moſt inconſiderable Article of the Prophet's Commiſſion) they were ſuch, as were enabled by the courſe of a proper Education, to interpret the will of God, and ſtand between Him and his People.

THUS circumſtanced as we are in the ordinary methods of becoming wiſe and uſeful, not only Thoſe, who

[a] *Pſal.* LXXVII. 5. XLIII. 18. [b] *Pſal.* XLIV. 1.

[c] *Eſt enim vis et natura quaedam, quae tum obſervatis longo tempore ſignificationibus, tum aliqua inſtinctu inflatuque divino futura praenunciat.* Cic. *de Divin.* I. 6. *Non fefellit nos quidem noſtra* Divinatio, *quam cum ſapientiſſimorum virorum monumentis atque praeceptis, plurimoque —— doctrinae ſtudio, tum magno etiam uſu, magnaque temporum —— varietate conſecuti ſumus.* Id. VI. *Fam.* 6.

by

by their Liberality, Counſel or Authority ever ſet forwards this good Work, have always been intitled to the Bleſſings of the wiſe and ſober part of Mankind; but Thoſe alſo, who make the moſt ſucceſsful advances in it, have, in the ſame proportion, met with their Eſteem and Reverence. It is to be apprehended, that the original breach in our Conſtitution, occaſioned by *Adam*'s treſpaſs, contributed as much to weaken the powers of the Underſtanding, as it did to debauch the principles of the Will. And accordingly in all civil and moral Conſiderations whatſoever, thoſe efforts of the Mind on the one hand, and thoſe expreſſions of the Heart on the other, which ſeem to re-eſtabliſh our forfeited Condition, and are moſt effectual to recover the dignity and perfection of human Nature, have always had the preference in the judgment of Mankind; not only as they are the firſt in order and neceſſity, but alſo the faireſt in their value and importance. Thus, for inſtance, to reſtore the ballance of Fortune, and to ſooth the diſtreſſes of our Fellow-Creatures, which were owing, not to a parſimony or thrift in Providence, but took their riſe from the luſt of Appetite joined to an extent of Power, has, in all Syſtems of Morality, been eſteemed a Duty the loveliеſt in conſideration, and the happieſt in it's influence: And, in like manner, in political Conſtitutions, thoſe arts and improvements of the human Mind, which bid the faireſt to raiſe it to its original Standard, have been

conſtantly obſerved to riſe and fall, in proportion to the Wiſdom of the Inſtitution, and the Equity of the Adminiſtration.

IT is no ſmall Credit to the Reformation of the Church of *England*, that the preſent Plan of Education, which is extended to almoſt all conditions of Life indifferently, had ſo great a ſhare in the Attention of It. Till that time, for a period of ſeveral Centuries, all the Learning of the World (and, God knows, that not very conſiderable) was huſbanded with thrift, and retaled in very moderate quantities: when the Mind of Man was not able to ſeparate the Ideas of *Clerk* and *Scholar*: and thoſe rude Languages which were taught, and thoſe mean Sciences which were profeſſed, were never meant to reach beyond the Cloiſter. So effectually was *the Key of Knowledge taken away*: They *entered not in themſelves, and them that were entering in*, they *hindered*[d].

IF we examine the Monuments of our own Hiſtory, far the greateſt number of Schools for the Education of Youth, in this Kingdom, are owing to the pious care of *Edward* VI, who may be ſaid to have ſet forwards the Reformation; and of that great Princeſs, his Succeſſor, who lived to perfect it. It was about the ſixth Century, that the Roman Method of Diſcipline began to decline, and then took it's final leave in the

[d] *Luke* XI. 52.

ſtudy

ſtudy of the Civil Law, in the Eaſt: when *a Nation ſtrong, and without number, and whoſe Teeth were the Teeth of a Lion*[c], ſeems for ſome time to have cut off the very memory of Letters, and all the favourable means of improving the Taſte, or even the Underſtanding. And I always thought it a great want of judgment, or at leaſt a great abuſe of leiſure, to inquire, in thoſe dark Ages, as ſome of our Hiſtorians have done with no ſmall impatience, for the preciſe date of the re-eſtabliſhment of public Schools, particularly that of our two Univerſities. Whether it was, that the Infancy of human Learning, like that of other Conſtitutions, was more attentive to ſecuring its Settlement, than recording its Glory: Whether the contracted Genius of a barbarous Age was but little ſollicitous about the Intereſt they were to have in the regards of Poſterity: Or laſtly, whether or no, the Records, if ſuch were left, wanted that Salt and Seaſoning, which was ſo neceſſary for their Preſervation. However from the eighth or ninth Century (when Hiſtory began again to run clear, and we read of the foundation of Schools at *Paris* under *Charlemaigne*, and by his example in other parts of the Weſt) even to the very Dawn of the Reformation, the method of Inſtruction was very rude and very deplorable: as is plain from the Monuments which are left us of the Education of *Eraſmus* himſelf, that great Pa-

[c] *Joel* I. 6.

triarch of human Learning, who ſaw the Corruption and Deluge of the Old World, and lived to be the Planter and Founder of a New.

UPON this view therefore of our comparative happineſs with that of former Ages, give me leave in the *firſt* place to lay before you ſome Obſervations upon the great advantage of a liberal and ingenuous Education, and to conſider how greatly it ſtands connected with the Cauſe and Intereſts of Virtue: In the *ſecond* to point out, how much the Public is indebted to thoſe, who by great Aſſiduity and conſtant Application are ſucceſsfully inſtrumental in ſo good a Work: And *laſtly*, to direct ſuch reflections to this Audience, as my preſent Subject ſhall appear moſt properly to have ſuggeſted, and may beſt ſuit this occaſion of our aſſembling ourſelves together.

I. THE preſent Plan of Education in all human appearance, is the moſt likely method of leading the mind to the contemplation of moral Truth, and conducting us to the great Maſters of Reaſon, by bringing us into an early acquaintance with thoſe Authors, who write correctly and elegantly. And great care ought to be taken, that as the Mind by degrees begins to unfold itſelf,

itſelf, it ſhould be recommended to ſuch Writers, as are likely to mend the Heart, at the ſame time that they enlighten or relieve the Underſtanding. And accordingly the natural Elegance of thoſe two very conſiderable Languages, which contain all the treaſures of the Heathen Wiſdom, and in many caſes are confeſſedly very ſucceſsful in explaining and illuſtrating the Chriſtian, can never be introduced to our attention too early, or preſſed upon us too warmly. By what traces we have left us of the Greek and Roman Education, it appears to me almoſt certain, that their School-Authors were chiefly, if not ſolely, the Poets. And this perhaps is the reaſon, why in the older definitions of a Critic [s], before he was branched off from the Grammarian, and whilſt he made a part of that Profeſſion, the principal Ingredient was always a Skill or Adroitneſs in explaining and amending the Poets. And indeed a great part of the Teacher's Art conſiſts in making thoſe things palatable, which the Circumſtances of our Nature have rendered neceſſary. The Inattention of Youth muſt be fixed by beſpeaking an Intereſt in their Fancy, not in their Judgment. Philoſophy has its Infancy, as well as

[s] *Euſtath.* ad *Homer. Iliad.* B. §. 48. Edit. Alex. Politi. *Quintilian.* I. 4. *Dionyſius Thrax* in *Grammatica. Theodoſius Grammaticus* in ex. MSS. ad *Dionyſium Thracem. Sueton. de Illuſtr. Grammat.* c. 4. *Varro de L. L.* c. 4.

our Conſtitution. *The Grape* (to uſe the words of *Iſaiah*[h]) *is ripening*, while it is *in the flower*: the Spring of Youth, like that of Nature, is florid, not fruitful: and we reſerve the expectation of Plenty *for the appointed Weeks of Harveſt*[i].

IF we turn our eyes upon the Vicious and Profligate, the Diſturbers of public Peace, and the Invaders of private Property, how many Inſtances are owing to a neglected Education? For though much muſt be allowed for the malignancy of a bad Diſpoſition, yet Diſcipline, and Attention to uſeful Knowledge, will in great meaſure correct a Bad habit, and the want of it will corrupt a Good one. Juſt as it fares with Science: the Apprehenſion even of vulgar Truths is loſt to thoſe, who do not contribute their Application, and ſcarce any thing is too hard for thoſe, who do.

THE Inſtruction we have all of us received, is not given, but lent us:

——— *mutantur ſaecla animantûm,*

ſays a great Poet,

Et quaſi curſores, vitaï lampada tradunt[k].

And with the Lamp of Life it is the duty of us all to convey the Lamp of Knowledge: to *tell our Children, and let our Children tell their Children, and their Children another generation*[l]. Where the means of a regular and ſtanding Education are wanting, how few

[h] XVIII. 5. [i] *Jerem.* V. 24. [k] *Lucret.* II. 77. [l] *Joel* I. 3.

are

are there *who* of their own accord *apply their hearts to wiſdom*[m]? And of thoſe who do, how precarious, how tedious is the knowledge, which comes by trailing the cold Scent of Experience, in compariſon of that which is conveyed by Precept and Information? And on the other hand, if Philoſophy is ready to preſcribe the uſeful leſſons of Life, and prevent our miſcarriages, how wretched is the Oeconomy, to make the purchaſe at the dear rate of our own Smart and Sufferings[n]?

FOR want of ſuch proper Direction, how many an honeſt Diſpoſition has been betrayed to Shame, and how many a noble Mind has lain uncultivated? For herein ſurely lies the great difference between a dark and enlightened Age. When a Race of Men abate in the plenty of happy and uſeful Productions, or in the rich ſhoots of Fancy and Imagination, a fair Obſerver will be willing to impute it, to a want of Culture, not a barrenneſs of Capacity. For to ſuppoſe that Nature could either become languid, and unequal to her own Executions, or elſe grudge the World the bleſſing of a diſtinguiſhed Genius, and break the Mould in which ſhe uſed to caſt them: To imagine that there has been not only a great Revolution in the fate of Letters, of Arts and

[m] *Pſal.* XC. 12.

[n] Ἡμῖν σύνεσιν ὀσημέραι, καὶ μεταδίδωσι τῆς αὐτῆ σοφίας, ἢ σοφωτέρα ἢ καθ' ἡμᾶς ἐστίν. ἃ γὰρ ἐγὼ παθὼν ἐδιδάχθην, ταῦτα πρὶν παθεῖν φυλάττεται σοφία, καὶ οὐχ, ὥσπερ οἱ ἄφρονες, πείρᾳ διδασκόμενοι. Aeſchin. *Epiſt.* V.

Sciences,

Sciences, but alſo in the Minds and Abilities of thoſe who profeſs them, ſeems to have in it more of Conceit than Philoſophy; though all the Writers that have given their reflections upon this head, (and there are ſome of name and diſcernment) never once diſputed the fact, but differed only in their manner of accounting for it. Science itſelf, and all human Proficiencies in it, are alike ſhaped to the faſhion of Time, its Intereſts, and Circumſtances. The Schemes of Wiſdom and Contrivance have their diſplay in the Plans of Government and the Settlement of Conſtitutions: the Arts of Eloquence are moſt ſucceſsfully cultivated in their Adminiſtration: and the more delicate and ornamental ones are beſt planted in their Repoſe and Tranquillity. At one time a public Emulation ſhall engage the Attention of many to a popular and prevailing Science: at another the Eclat of an extraordinary Genius ſhall check the fervour of that very Emulation, and ſeal up that Science for hereafter. The ſucceſs of ſome depends upon a ſmartneſs of the Imagination, and happineſs of Apprehenſion, while others are raiſed by long deduction, by Experiment, and the ſlow Proceſs of Obſervation.

II. I obliged myſelf in the *ſecond* place to lay before you ſome reflections upon the importance of that Character, which is intruſted with the Conduct of Education: the great Duty he owes the Public, and the great Obligations which are reciprocally due to Him.

HE

HE is to reflect, that in this tender Age, and in theſe ſeeds of Time, the Public have repoſed their hopes of Harveſt. He is forming thoſe Minds, where the outward Community and domeſtic Society, where public Peace and private Happineſs are greatly intereſted in the Cultivation. It was well ſaid by *Socrates*, that he was of much greater concern to his Country by inſtructing their Youth, than if he had directed his attention to the Affairs of Government. There is ſcarce a Character upon the Stage of Life, but takes its Colour and Complection from the part it firſt appeared in here. The next Scene we commonly ſhift into after a School Education, is, where the Modes of Government are conſiderably altered, and the Adminiſtration by Terror and Severity gives place to the milder Diſcipline of ſober Counſel and moderate Reproof. And now let thoſe, who have not weighed this before, reflect but for a moment, how rare the Skill, how critical the Diſpenſation, ſo ſucceſsfully to have adminiſtered the Arguments of Fear, that, when that Spring of Action is taken off, and the Mind is in ſome degree become its own Miſtreſs, it ſhall be cool and attentive to the voice of Perſuaſion. Have They reflected, that the Execution of that Diſcipline, with which the Public has thought proper to intruſt them, is of all others the moſt nice and delicate? Are They all bleſſed with ſuch Honeſty of Heart, as to be able to affirm, that the gratification of their Paſſions has never once given an

edge

edge to their Correction? On the other hand, are They all poſſeſſed of that clearneſs of judgment, as to perceive, that thoſe Terrors were lent them, not for the ordinary means of Inſtruction, but an unwelcome Reſerve, rather permitted than preſcribed, a violent Experiment for ſtubborn and deſperate Caſes, and the laſt Stages of the Diſtemper? The Will, the Heart, the Affections muſt be courted, not ſubdued. There are ſome Truths of very great Importance, which Conſtraint and Terror can never teach. Nay farther, it is the great End of a liberal Inſtitution, as was well obſerved by a wiſe Ancient, to give the Mind its proper Impreſſions, and to lead us to a voluntary and rational performance of thoſe Duties, which the Vulgar and Untutored are compelled to by the ſeverity of human Conſtitutions. The ruling Principles of Life muſt be inſinuated by Philoſophy, not inculcated by Fear. For what is Life but a great Syſtem of human Prudence, formed upon regular Principles, conducted by ſteady Notions, and pointed to one uniform purpoſe: where Thoſe, who learn betimes to give a right direction to the motions of the Will, are the only People who are ſure of living hereafter as they would, and of eſcaping the ſhame and diſcontent of that man, who upon every event is forming a new Set of Reſolutions [o]?

IT

[o] Ἡγεμόνα τῦ βίυ λαμβάνουσαν τὸν λόγον, ᾧ τὺς ἑπομένους ἄξιόν ἐς-ι μόνυς ἐλευθέρυς νομίζειν. μόνοι γὰρ ἃ δεῖ βύλεσθαι μαθόντες ὡς βύλον-

IT has been the fate of other Profeſſions to have been more popular, and more favourably conſidered than this: but none was ever better recommended to our eſteem, by the patience of the Inſtructor, and the importance of the Execution. *Operum faſtigia ſpectantur: latent fundamenta*, are the words of a celebrated Writer[p], and one who has thrown a luſtre upon this very Profeſſion. And I cannot but expreſs my aſtoniſhment, that two Nations, ſo confeſſedly wiſe and eminent, as the Greeks and Romans, ſhould commit ſo delicate a point to the diſcharge of thoſe, to whom they grudged even the rights and rank of common Humanity[q]. And yet theſe are the very Men, if we believe *Juvenal*[r],

— qui Praeceptorem ſancti voluere Parentis
Eſſe loco.

Indeed their Intereſts and Offices are greatly connected, and happy is it for the Community and the good Cauſe of

βέλονται, ζῶσι· ταῖς δὲ ἀπαιδεύτοις καὶ παραλόγοις ὁρμαῖς καὶ πράξεσιν ἀγεννὲς ἔνεστι καὶ μικρὸν ἐν πολλῷ τῷ μελανοῦντι τὸ ἑκούσιον. Plutarch. *de Auditione*, init.

[p] *Quintilian.* I. *Prooem.*

[q] *Plutarch*, in the Eſſay by me laſt cited, calls the Tutors of Youth μισθωτὰς καὶ ἀργυρωνήτους. And in his firſt Tract, concerning Education, are theſe remarkable words: Τῶν γὰρ ΔΟΤΛΩΝ τῶν σπουδαίων τὰς μὲν γεωργὰς ἀποδεικνύουσι, τὰς δὲ—ὅ, τι δ' ἂν εὕρωσιν ΑΝΔΡΑΠΟΔΟΝ οἰνόληπτον καὶ λίχνον, πρὸς πᾶσαν πραγματείαν ἄχρηστον, τούτῳ φέρουσες ὑποβάλλυσι τὰς υἱάς. What we read of Auguſtus,

C *magna*

[r] Sat. VII. 209.

of Education, when the natural Father is poſſeſſed of this great Truth, and *highly eſteems* the other *for his work's ſake* *. Of which this Place has lately ſeen a noble Inſtance; an Inſtance ſo recent in the memory of all who hear me, that I might have well been ſpared the mention of it: but withal ſo worthy of imitation, and adminiſtered with that greatneſs of ſentiment, that *his work is worthy to be praiſed and had in honour* †.

III. I come now to the *third* and laſt Diſtribution of my Subject; which was, to addreſs ſuch Reflections to the Minds of this Audience, as the occaſion of this Day's Solemnity might fairly afford us.

ONE

magna quondam ſterilitate, ac difficili remedio, cum venalitias et laniſtarum familias, peregrinoſque omnis, exceptis *medicis et* praeceptoribus, *partemque ſervitiorum urbe expuliſſet* —— Sueton. *Auguſt.* 42. is thus related by *Oroſius* VII. 3. *Adeo dira Romanos fames conſecuta eſt, ut Caeſar laniſtarum familias, omniſque peregrinos, ſervorum queque maximas copias,* exceptis *medicis et* praeceptoribus, *trudi urbe praeceperit.* This will beſt explain thoſe words of *Livy* V. 27. *Mos erat Faliſcis eodem magiſtro liberorum et comite uti.* And though *Comes* or *Paedagogus* is not neceſſarily to be reſtrained to a ſervile condition (*Comitem accipere debemus eum qui comitetur et ſequatur, et, ut ait Labeo,* ſive liberum ſive ſervum — *Inter Comites utique et Paedagogi erunt,* l. 15. §. 16. D. de injuriis) yet that the ſtate of theſe *Literatores*, or ſuch who taught the Elements of Speech, was of the more abject ſort, at beſt but Libertine, is very certain from many Inſtances. That famous Text of *Maecianus* has been often quoted upon this occaſion, l. 35. D. de fideicom. *Gaii Caſſii*

* 1 *Theſſ.* V. 13. † *Pſalm* CXI. 3.

ONE of which you may remember I ſuggeſted in the beginning of my Diſcourſe: and that was to remind you of the proper Duty of Praiſe and Thanksgiving for the ſtanding means of a liberal and ingenuous Inſtitution: a Bleſſing, which all of you have received, moſt of you in this place of Education. And let it be ſaid (for it may be ſaid with great ſimplicity, and with great impartiality) that there is no Circle of Gentry, of equal Diſtinction whether in regard to Circumſtance of Birth, or Plenty of Fortune, where the

Caſſii non eſt recepta ſententia exiſtimantis et heredi et legatario remittendam interdum proprii ſervi manumittendi neceſſitatem: ſi vel uſus tam neceſſarius eſſet, ut eo carere non expediret, veluti diſpenſatoris, paedagogive liberorum.

SEX. POMPEIVS
SEX. L. DAPHNIS
GRAM.

Et

PVDENS M. LEPIDI L. GRAMMATICVS
PROCVRATOR ERAM LEPIDAE MORESQVE REGEBAM
DVM VIXI MANSIT CAESARIS ILLA NVRVS
ATTEIVS PHILOLOGVS DISCIPVLVS.

Et

M. METTIVS
EPAPHRODITVS
GRAMMATICVS GRAECVS
M. METTIVS GERMANVS L. FEC.

Et

DIIS MANIBVS S.
TI. CLAVDIO AVG. LIB. GRATIO
PAEDAGOGO PVERORVM CAERETANORVM &c.

the Memory of it is ſo chearfully ſupported, and the Effects of it are ſo viſibly imprinted, as that of this Neighbourhood. But I would be underſtood to have reſerved for this part of my preſent Undertaking, another Application of this Anniverſary, which is, to ſanctify this acknowledgement to a happy Iſſue, and to improve the grateful ſacrifice of the Heart into a uſeful Lecture upon your Lives and Practice. Leſt we ſhould ſay with the Prophet: *Their Nobles have ſent their little ones to the Water, but They themſelves came to the Pits, and found no Water: They returned with their Veſſels empty*[1].

THE Doctrine of Brotherly Love and Chriſtian Friendſhip ſo naturally flows from what I have ſuggeſted, that I doubt not but every Man's Expectation has

From Gruter. Add *Spon. Miſcell. Erud. Antiq.* Sect. VI. p. 227. ſeq. & *Fabrett. Inſcript.* Cap. 5. pag. 361. 362. And this was the ſtate under Severus. *In prima pueritia literatores habuit Valerium Cordum, et L. Veturium, et Aurelium Philippum libertum patris.* Lampridius in *Severo* init. Afterwards the Profeſſion of Grammar Learning grew very creditable, and was diſtinguiſhed with ſeveral conſiderable Immunities. See Cod. Lib. XI. Tit. 18. et Lib. XII. Tit. 15. Yet there always ſeems to have been an exception for thoſe of the lower claſs, who were concerned in the elementary part of Education. *Eos qui primis literis pueros inducunt, non habere vacationem D. Magnus Antoninus reſcripſit.* l. 11. D. de muneribus et honoribus. And conſonant to it is l. 2. §. 8. of the Title immediately following: *Qui pueros primas literas docent, immunitatem a civilibus muneribus non habent.*

[1] *Jerem.* XIV. 3.

already

already prevented what I had to apply: and the known unanimity and harmony of this Country has in great meaſure prevented the neceſſity of the Application. Give me leave only to point out to your ſeveral Reflections the uncommon Obligations which attend upon a Friendſhip ſo liberally and ſo honourably contracted; which was ſown together with the ſeeds of Virtue, and grew up with the advances of an enlarged and an improved Underſtanding. The common and ordinary Combinations of Mankind, whether civil or accidental, thoſe ſeveral Modes and Expreſſions of Friendſhip, or of that artificial Brotherhood, by which we provide for the neceſſities or the conveniences of one another, have, according to their nature and occaſions, their Being and their Support in our Paſſions, our Humours and our Intereſts. Fear points out the road to civil Eſtabliſhments and the more general Communities: Traffic and an advance of Property, collects us into Combinations of Trade and ſmaller Syſtems of Commerce: Some Friendſhips are founded upon a real likeneſs of Manners and Temper, and ſome upon a fantaſtic and imaginary one. The Cement of this Aſſembly is of a very refined and very delicate Caſt. It is not only to keep alive and refreſh that warm Union, which was rooted in your tender years, in the honeſty and ſimplicity of your Natures: but alſo to invigorate that great Principle of being uſeful and orna-

ornamental to your Country, by thus ſolemnly renewing your Acquaintance with that Place, and thoſe Means which afforded you the firſt and faireſt opportunities of becoming ſo.

THAT this, and whatever elſe is commendable and praiſe-worthy, may be the Effects of all ſuch occaſions of aſſembling ourſelves together, may God of his infinite mercy grant, through the Merits and Mediation of his Son Chriſt Jeſus our Lord.

THE END.